The "Unpersoning" of St. Philomena

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THE "UNPERSONING" OF SAINT PHILOMENA

1 .. FACTS ABOUT THE TOMB

The story of St. Philomena is probably well known by many who will be reading this. Therefore only the basic irrefutable facts surrounding the discovery of her tomb are presented here. At the outset it must be noted that absolutely nothing is known with certainty about her life.

♦ On May 24, 1802, fossores excavating in the Catacombs of St. Priscilla struck upon a thitherto undiscovered shelf-tomb in one of the walls.

♦ The entrance to the tomb was closed by three earthenware tiles bearing the inscriptions |LVMENA| |PAX TE| and |CVM FI|, and they were set side by side in that order. The words, which were still untarnished, were painted in what is known today as red lead.[1]

♦ Below the word **LVMENA** there was an anchor, and to its right a winged arrow pointing upward. To the left of **PAX TE** was a palm, and to its right a wingless arrow, interpreted by some as a javelin,[2] pointing upward. Below the inscription was a flagellum. To the left of **CVM FI** was a winged arrow pointing downward, and between **CVM** and **FI** a lily. All these symbols were crudely etched into the tiles.

♦ Photographs of the tiles, some enlarged to represent near-actual size, appear on the pages of ***Controversia sur Cele-***

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1 Red lead is lead tetroxide, chemical formula Pb_3O_4. It is a bright scarlet-red pigment noted for its opacity and permanence.

2 J.B. O'Connell, footnote 1 on p. 463 of *The Strange Story of S. Philomena*, an article that appeared in *The Clergy Review* (London) of August, 1956 (Vol. XLI, No. 8).

berrimo Epitaffio di S. Filomena V. e M., published at Rome in 1906 and authored by Father Giuseppe Bonavenia, S.J., the distinguished archaeologist of the Pontifical Gregorian University. Bonavenia also wrote the 61-page work *La Questione nella Controversia Filumeniana*, Rome, 1907.

♦ On the following day, May 25th, the tomb was opened under the supervision of Monsignor Filippo Ludovici, the Guardian of the Cemeteries. It was small, not more than five feet in length. Its contents included a skeleton having the principal bones intact, but the skull badly fractured, and a small glass vial or vase (called an "ampulla") that was broken just below its neck into two parts.[3] It contained a quantity of dried reddish or brown matter, which upon being tested proved to be blood.[4]

♦ "This blood was loosened from the broken pieces of the vase to which it adhered, and was placed in a crystal urn. Those present, among whom were men of great learning, were amazed to see that these little particles of blood, as soon as they fell into the urn, glittered like burnished gold or silver, or shone like diamonds and precious jewels, or, again, were resplendent in all colors of the rainbow. This extraordinary phenomenon continues to the present day."[5]

3 A photograph of part of the ampulla appears on p. 198 of Bonavenia's *Controversia sur Celeberrimo Epitaffio di S. Filomena V. e M.*

4 Over the following century and a half, up through at least 1952, repeated testings of the material in the vial always showed that it is real human blood.

5 From *Saint Philomena, Pray for us*, p. 9. This booklet was published by the Benedictine Convent of Perpetual Adoration, Clyde, Missouri, 1959.

♦ All the doctors and surgeons who examined the bones agreed unanimously that they were the skeletal remains of a female not more than fourteen years old.[6]

♦ Archaeologists who had skills in studying inscriptions on tombs in the catacombs concluded that the tiles had been set in place in the wrong order (possibly due to haste on the part of those who were burying the girl or their lack of knowledge of Latin), and that the correct and intended order was this: |PAX TE|CVM FI|LVMENA|; that is, Pax Tecum Filumena: Peace be with thee, Philomena.

♦ Also, several of the archaeologists surmised that, based on the position of the grave, its inscriptions, and other indications, it dated from not later than 160 A.D. and possibly even earlier.[7] However, other archaeologists were of the opinion that the date could have been as late as the reign of Diocletian[8] (which ended with his resignation on May 1st of the year 305 A.D.).

♦ Since the relics were clearly those of a martyr,[9] Monsignor Ludovici sealed them in a silk-lined wooden case which was

6 Cecily Hallack, *Saint Philomena. Virgin, Martyr and Wonder Worker*, Anthonian Press, Dublin, 1947, p. 13.

7 *Ibid.*

8 Sister Marie Helene Mohr, S.C., *St. Philomena, Powerful with God*, Tan Books and Publishers, Rockford, Illinois, 1988, p. 11.

9 As early as 1688 the Congregation of Indulgences and Relics determined that the genuineness of a true relic of a martyr hinged at least partially on the finding of an ampulla containing the martyr's blood. The same Congregation renewed the decision in 1863. Cf. also O'Connell, *op. cit.*, footnote 2 on p. 463, where he condescendingly acknowledges that prior to "researches" by certain archaeologists "a grave in the catacombs marked with a palm and with a phial of blood in or near it was taken to be the tomb of a martyr."

then deposited in the Custodia Generale, where it remained for three years.[10]

♦ The relics in the sealed wooden case were catalogued in the Custodia as being those of St. Philomena, virgin and martyr. A virgin because the lily etched on the tile is a symbol that always indicates virginity,[11] and the etched palm a symbol that always indicates the palm of martyrdom, as does an ampulla of blood found in a tomb.

♦ On December 21, 1883, the Holy Office sanctioned the dissemination of the private revelations that were given to three independent persons unknown to each other,[12] which amounted to a veritable biography of the Saint, pronouncing them to be free from anything contrary to the Faith. That is all. As is the case with private revelations in general, the Church does not venture to attest to their accuracy.[13]

10 Hallack, *op. cit.*, p. 13.

11 As is evident from pictures, holy cards and statues of saints who were virgins, this has always been the case. The crudely etched figure on the tile that resembles a lily could possibly, according to some, be instead the depiction of a flame. But as O'Connell points out (*op. cit.*, p. 465), "if that symbol is meant to be a flame, it represents the lamp of the faithful virgins of the parable." In either case her virginity is symbolized.

12 One of them was Ven. Mother Mary Louisa of Jesus.

13 For the details of these revelations see Hallack, *op. cit.*, Chapter VIII entitled "The Story Heard By Three," pp. 81-92. See also pp. 22-27 of *Saint Philomena, V. M.*, a booklet reprinted and published under anonymous authorship by Marian Publications, South Bend, Indiana (original *imprimatur* by Patrick Cardinal Hayes, 1935).

Although the publishers for some reason failed to mention his name anywhere throughout this reprint, Father Paul O'Sullivan, O.P. is clearly the author. On p. 22 he writes: "The fact that they were made to three persons, that these were unknown to each other, and yet that the revelations were identical, is, to say the least of it a very extraordinary coincidence."

All the foregoing facts are true beyond doubt and they remain unchallenged as <u>facts</u> even to this day. However, from the latter part of the 19th century up until now skeptics of the liberal and Modernist bent have argued against the obvious <u>significance</u> of these facts. Below in Part 6 these controversies are discussed.

Regardless of whether the accounts in the aforementioned revelations are authentic, it is more than interesting that the tortures the Saint suffered and the manner of her death related therein are consonant with the etchings on the tiles. She is said to have been scourged (the flagellum etched below PAX TE); an anchor (etched below LVMENA) was put around her neck and she was thrown into the Tiber, only to be rescued by two angels. Her body was then shot with arrows (several etchings of these), and she was left to die in a dungeon, but was miraculously cured. Finally she was beheaded, which would explain her skull lying apart in the tomb from the rest of the skeleton.

2 .. MUGNANO AND THE MIRACLES

But the question of the authenticity of the details alleged in these revelations is irrelevant in view of the numerous "uncontested and positive miracles which prove that there is a saint who responds to the name of Philomena, and whose influence with Almighty God is very great. Hence it seems more prudent to omit what may be legendary and dwell at greater length on known facts."[14]

During the three years after the relics were consigned to the Custodia Generale nothing noteworthy happened, at least nothing that has been documented. On August 10th 1805 the relics of St. Philomena were given to Canon Francesco di Lucia, who

14 *Saint Philomena, Pray for us* (cited earlier in footnote 5), p. 11.

transported them to his church in Mugnano, a small town near Naples. It wasn't long after their arrival that miracles galore started happening, miraculous cures of bodily diseases and afflictions as well as the spiritual healing of many whose souls were deathly ill.

Devotion to St. Philomena rapidly spread throughout Italy, then into France and the whole of Europe. And in due time it spread to America, Oceania, China and Japan. Father Joseph de Veuster, the Belgian missionary to the lepers on Molokai (better known as Father Damien, the name he was given in religion), dedicated to St. Philomena the church he built in the village of Kalaupapa on Molokai. It stands there to this day.

As was observed earlier, the miraculous liquefaction and the appearance of precious stones in St. Philomena's blood occur on a regular basis. We have the eyewitness testimony of Cardinal Ruffo Scilla, who affixed the seals to the reliquary containing the blood. In his solemn deposition he declares: "And we ourselves have seen her blood changed into several brilliant precious stones, into gold and silver likewise."[15]

Cardinal Victor Auguste Dechamps,[16] the Redemptorist Archbishop of Mechelen (Malines) and Primate of Belgium, remarked after his pilgrimage to Mugnano in 1847: "... I saw above all that precious blood shed for the love of virginity. It was at first dull and hardened, and behold Jesus Christ, by communicating to it a ray of the glory of the soul which offered it to Him, renders it dazzling as the rainbow. It is truly marvellous. I had read accounts of it, but now I can say that I have seen it with my own eyes."[17]

15 O'Sullivan, *op. cit.*, p. 36.

16 At the Vatican Council he was the principal, most influential and most eloquent exponent of Papal Infallibility against the dissenters.

17 O'Sullivan, *op. cit.*, p. 36.

3 .. THE CURE OF PAULINE JARICOT

The cure of Mademoiselle Pauline Marie Jaricot must now be related. But first a brief biographical sketch:[18] On July 22, 1799, Pauline Jaricot was born into an aristocratic family at Lyons, where most of her life was spent. On Christmas Day in 1816, at the age of seventeen, she took a vow of perpetual virginity.

In 1820 she conceived an idea that led finally to her founding of The Society for the Propagation of the Faith, the official foundation of which took place at Lyons on May 3, 1822 "over the opposition which had sought from the very start to thwart the realization of Pauline Jaricot's plans."[19] Pope Gregory XVI,[20] who was later to become a good friend of hers, approved the Society and in 1840 placed it in the rank of Universal Catholic institutions. Mlle. Jaricot also was the foundress of the Association of the Living Rosary in 1826. She died at Lyons on January 9, 1862.

When the discovery of the tomb of St. Philomena first became known to the world Pauline Jaricot was scarcely three years old. Sometime later, around the year 1819, Père de Magallon of the community of Hospital Brothers of St. John of God, accompanied by one of the brothers, was in southern France collecting alms for their apostolate among the incurables. They also happened to be ardent devotees of St. Philomena. In Lyons they

18 The details are gleaned from the article *Jaricot, Pauline-Marie* in The Catholic Encyclopedia, Vol. VIII, p. 323; and also from the article *The Society for the Propagation of the Faith*, Vol. XII, p. 461. NOTE: ALL REFERENCES TO THE CATHOLIC ENCYCLOPEDIA IN THIS PRESENT WRITING REFER TO THE ORIGINAL VERSION (1907-1914) UNLESS STATED OTHERWISE.

19 The Catholic Encyclopedia, Vol. VIII, p. 323c.

20 He was the last of at least twenty-four Benedictine popes.

called at the Jaricot residence and were hospitably and generously received.[21]

In the course of their visit they, needless to say, did some proselytizing on behalf of St. Philomena, of whom the Jaricot family at that time had no previous knowledge; and they left with the family a splinter of bone from St. Philomena's relics, a part of which Pauline subsequently gave to the Curé of Ars. They thus unwittingly became vital instruments in the canonization of St. Philomena some eighteen years later, for it was they who got Pauline started in her great and undying devotion to the Saint, who by curing her -- it was St. Philomena's ***pièce de résistance,*** her crowning miracle -- set Pope Gregory XVI onto the path that ultimately led to his canonizing her.

In Pauline Jaricot's thirty-fourth year (1833), she contracted an illness that manifested itself in extraordinary dilations of the heart, which affected her circulation and breathing. By 1835 the condition worsened to the extent that little hope remained that she would live. In April of that year she made plans to travel to Paray-le-Monial and then to Rome, where she hoped to have an audience with Pope Gregory, and from there to Mugnano. Her physician condoned the plan, thinking that little mattered one way or the other, and he confided to her relatives, "Let her do it. She will not go far. And in any case, all is over for her."[22] And so, she set forth on her journey, accompanied by her chaplain, a maid and a man-servant.

We will pass over the many setbacks Pauline suffered during her trip, including a severe heart attack that struck her as

21 Cf. Hallack, *op. cit.*, p. 93 and also Mohr, *op. cit.*, p. 49.

22 Cf. Hallack, *op. cit.*, p. 95.

they traveled between Paray-le-Monial and Rome.[23] It was during the first week of one of Rome's fiercely torrid Augusts (and shortly after Pauline's thirty-sixth birthday) that the travelers arrived at the Sacred Heart Convent at the Trintà dei Monti, with Pauline exhausted with fever and pain and too weak to go to the Vatican for her planned audience with the Pope.

Upon hearing of her dreadful state of health and of her courageous pilgrimage, and keeping in mind all of her valuable work on behalf of the Church, the Pope, accompanied by Cardinal Lambruschini, went to the Convent to give her his blessing.

"The Pope asked her to pray for him when she got to heaven. 'Yes, Holy Father,' said Pauline, 'but if, when I return from Mugnano, I come on foot to the Vatican, will your Holiness deign to proceed without delay to the definitive examination of the Cause of St. Philomena?' ... 'Yes, yes, my child,' the Pope replied, 'for that would be a miracle of the first class.' He was perfectly certain she was dying."[24]

Due to Pauline's deteriorating state, the travelers purposely moved slowly towards Mugnano, arriving there on August 8th. Skipping details of the happenings over the next few days,[25] it suffices to state that on the 10th Pauline was miraculously and wholly cured through the intercession of St. Philomena.

23 For detailed accounts of the incidents that occurred during this trip the reader is referred to Hallack, *op. cit.*, pp. 95-97 and also ***Saint Philomena, Pray for us***, pp. 17-19.

24 These memorable words that were exchanged are recorded verbatim in numerous sources, for example, Hallack, *op. cit.*, p. 96.

25 These are adequately covered in Hallack, *op. cit.*, pp. 97-100 and also in ***Saint Philomena, Pray for us***, pp. 20-23.

4 .. *THE CANONIZATION OF ST. PHILOMENA*

After Pope Gregory had promised Pauline that if she should return to Rome he would proceed with the Cause of St. Philomena, he turned to Mère Barat,[26] the Mother Superior of the Sacred Heart nuns, and remarked in Italian: "How ill our daughter is! She seems to me as if she had come forth from the grave. We shall never see her again. She will never return." Pauline understood what he said and she smiled, and then again received the Pontiff's blessing before departing.[27]

Pauline deliberately neglected to inform the Holy Father of her cure, in order to enjoy the look on his face when she would appear in his presence. Cardinal Lambruschini was a "co-conspirator" in the plan, and he advised the Papal Guard to admit Pauline incognito. She walked into the audience room and knelt for the papal blessing with her head bowed. When she arose at Gregory's bidding, one can only imagine what must have been his reaction when he saw the beautiful thirty-six-year-old woman, now in the full bloom of perfect health.

As he marvelled at what he was witnessing, he made her walk back and forth in front of him,[28] and then he exclaimed, "Is this indeed our daughter, or is it a vision from the other world?"[29] In order to guarantee that the miracle would be thoroughly investigated, he commanded her to remain in Rome for a year.

26 St. Madeline Sophie Barat, the foundress of the Religious of the Society of the Sacred Heart.

27 *Saint Philomena, Pray for us*, p. 20.

28 Cf. Hallack, *op. cit.*, p. 100.

29 O'Sullivan, *op. cit.*, p. 30.

Despite his conviction of the sanctity of Philomena, the Pope, who had declared Pauline's cure to be "a miracle of the first class," was not hasty in canonizing her. "He in nowise relaxed the rigorous laws of the Roman tribunals. ... he commanded the Sacred Congregation of Rites to proceed ... to a thorough investigation of the cause. ... All the facts from the discovery of the relics in 1802 to the latest miracles worked by the Saint were subjected to the minutest scrutiny, and this by the most experienced and keenest experts in Rome. After a protracted examination the Sacred Congregation gave a full and favourable decision in favour of the cult of the Saint. Yet the Holy Father, notwithstanding his own personal love for St. Philomena, spent two more years in prayer and deliberation before making the final pronouncement."[30]

At length, on January 30, 1837, Gregory signed a decree authorizing the public veneration *(cultus)* of the Saint.[31] Father Giuseppe Bonavenia, S.J. was not only a distinguished archaeologist, but also a noted historian and theologian. In his ***Controversia sur Celeberrimo Epitaffio di S. Filomena V. e M.***, he shows that this decree has "the full weight of a solemn decree."[32] In 1854, under Pope Pius IX the Sacred Congregation of Rites granted to "St. Philomena, Virgin and Martyr" a feast day on August 11th,[33] with the proper of the Mass ***Loquebar***, and Office from the Common of a Martyr.

30 *Ibid.*

31 Her feast in the sanctoral cycle was appointed for September 9th -- *"in honorem S. Philumenæ virginis et martyris."* In 1854 her feast was changed to August 11th (cf. *infra* in the main text, the final sentence of the paragraph).

32 Cf. O'Sullivan, *op. cit.*, p. 39.

33 The anniversary of the day in 1805 that the relics of St. Philomena were enshrined at Mugnano.

In St. Philomena's case the number of miracles required for canonization, as laid down by Benedict XIV, was superabundantly attained. Other requirements, however, could not be met, for example, a thorough investigation into the life of the candidate. As the lessons granted by the Sacred Congregation of Rites for the feast of St. Philomena remark: "it is to be regretted that her life, her acts, and the kind of martyrdom that she suffered have remained hidden."

The case of St. Philomena was extraordinary in that respect,[34] but there is at least one precedent of the Church's honoring a saint about whose life absolutely nothing was known, not even his name. August 30th is the feast day of Sts. Felix and Adauctus. As Felix was being led to his execution, an onlooker publicly professed his faith and was beheaded with him. As no one even knew him or his name, the Church provided him with the name Adauctus, which simply means "the additional one."

"Canonization, generally speaking, is a decree regarding the public ecclesiastical veneration of an individual."[35] As was already observed, on January 30, 1837, Pope Gregory XVI issued such a decree authorizing the public veneration *(cultus)* of Saint Philomena. "Is the pope infallible in issuing a decree of canonization? Most theologians answer in the affirmative."[36] In Quodlib. IX, a. 6, St. Thomas says: "Since the honor we pay

34 "It is to be noted here that this is the only instance of a Proper Office being granted to a Saint from the Catacombs of whom nothing was known except her name and the bare fact of her martyrdom." Rev. A.J. Goodman, M.S.C., *Saint Philomena, Virgin, Martyr, and Wonder-Worker*, published by Pellegrini, Sydney, Australia, 1931, p. 35, as quoted by Mohr, *op. cit.*, p. 58.

35 The Catholic Encyclopedia, Vol II, p. 366c.

36 The Catholic Encyclopedia, Vol II, p. 366d. This quotation is followed by a long list of such theologians and canonists, including St. Antoninus, St. Robert Bellarmine, Melchior Cano, Suarez, Vasquez, John of St. Thomas, Silvester "and many others."

the saints is in a certain sense a profession of faith, i.e. a belief in the glory of the Saints [qua sanctorum gloriam credimus], we must piously believe that in this matter also the judgment of the Church is not liable to error."[37]

Finally, "This view seems all the more certain if we reflect that all the arguments of theologians for papal infallibility in the canonization of saints are based on the fact that on such occasions the popes believe and assert that the decision which they publish is infallible (Pesch Præl. Dogm., I, 552)."[38]

5 .. ATTESTATIONS

Popes

♦ Leo XII (1823-1829): In 1827 Leo presented the tiles from St. Philomena's tomb to the shrine at Mugnano and he allowed altars to be dedicated and chapels and churches to be erected in her honor. He proclaimed her "The Great Saint."[39]

♦ Gregory XVI (1830-1846): On January 30, 1837, he issued his solemn decree canonizing St. Philomena, in which he declared her to be "the Great Thaumaturga (Wonder-worker) of the nineteenth century"; and he bestowed on her the title "Patroness of the Living Rosary" and donated a magnificent gold and silver lamp for her sanctuary in Mugnano. In 1839 he authorized the feast of St. Philomena to be celebrated at Mugnano with the Mass of a greater double, and in January 1841 he raised it to a double of the second class.

37 As quoted in The Catholic Encyclopedia, Vol. II, p. 366d.

38 The Catholic Encyclopedia, Vol. II, p. 367b.

39 Mohr, *op. cit.*, p. 65.

♦ Pius IX (1846-1878): When Archbishop of Spoleto, Pius was already a devoted client of St. Philomena and diligently spread devotion to her. Later, as Archbishop of Imola he became deathly ill; and he attributed his unexpected recovery to St. Philomena, to whom he earnestly prayed. Near his bedside was his statue of the Saint.[40]

In 1849, during the Pontiff's exile from Rome, he made a pilgrimage to Mugnano, celebrated Mass on the altar of the Saint on November 7th, publicly venerated her relics (including the blood); and afterwards in the presence of the King and Queen and all the members of the Royal Family he declared her the secondary Patroness of the Kingdom of Naples.[41]

In 1854, the same year that he defined the dogma of the Immaculate Conception, Pius IX instituted a proper Mass and Office for the feast of St. Philomena on August 11th, which the Sacred Congregation of Rites officially promulgated under his signature. In 1862 he named St. Philomena Patroness of the Children of Mary.[42] On his deathbed he paid his final tribute to the Saint by bequeathing the pectoral cross he had worn for so many years to the shrine at Mugnano where it encircles the head of the waxen replica of the Saint that contains her relics.[43]

♦ Leo XIII (1878-1903): Before his election, Leo made two pilgrimages to Mugnano, and after assuming the papacy he sent a valuable cross to the Sanctuary there. He approved the Confraternity of St. Philomena and subsequently raised it to the rank of Archconfraternity, enriching it with indulgences. Under this Pontiff the Holy Office on December 21, 1883, sanctioned the disseminaton of the private revelations regarding the Saint. Also in 1883 an indult of the Holy See approved the wearing of the cord of St. Philomena, and in the same year a formula for the blessing of the cord was approved by the Sacred Congregation of Rites.[44]

40 Cf. O'Sullivan, *op. cit.*, p. 31.

41 *Ibid.*

42 Cf. O'Sullivan, *op. cit.*, p. 32.

43 Mohr, *op. cit.*, pp. 68-69.

♦ St. Pius X (1903-1914): One of the gifts of this Pontiff to the shrine of St. Philomena at Mugnano, which he sent by special envoy, was an oversize gold ring, set with a large topaz, which was put on a finger of the waxen statue of the Saint in which her bones are encased.

In his 204-page work titled ***Controversia sur Celeberrimo Epitaffio di S. Filomena V. e M.*** (which has already been cited several times), Father Giuseppe Bonavenia, S.J., the noted archaeologist, historian and theologian of the Pontifical Gregorian University,[45] "quotes decisions and acts of Pius X, in which that Pope, then reigning, commanded that the decisions and declarations made by his Predecessors regarding St. Philomena were to be in nowise altered."[46]

"By a decree of April 3, 1906, Pope Pius X definitely sanctioned the Statutes of the 'Oeuvre de Sainte Philomene,' canonically erected at Rome, to propagate and increase devotion to the Virgin-Martyr. Finally, that same year, on June 14, the Associates of the Archconfraternity of Saint Philomena and Saint John Baptist Vianney received from the Holy Father

44 The BENEDICTIO CINGULI IN HONOREM S. PHILUMENÆ VIRG. ET MART., with rubric that the priest wear a red stole, appeared in ***Rituale Romanum*** prior to 1952.

45 At that time regarded throughout the Catholic world as an outstanding center of learning.

46 O'Sullivan, *op. cit.*, p. 39.

the Apostolic Benediction, as well as his wishes for the success of all their works."[47]

♦ Pius XI (1922-1939): A shrine-chapel dedicated to St. Philomena was opened at Pinner, England, on August 9, 1931, on which occasion Pope Pius XI sent his special blessing.

Saints And Others Renowned For Their Piety

The following were all noted for their great devotion to St. Philomena:

♦ St. Jean-Marie Vianney, the Curé of Ars.[48] He came to know about St. Philomena through his friend Pauline Jaricot, who gave him a portion of the Saint's relics she had once obtained. Embarrassed by the countless miracles he worked, he would (as it were) resort to "Cherchez la femme!" -- that is to say, he always ascribed them to St. Philomena. As one of his parishioners once put it, he "blamed" the miracles on her.

♦ St. Madeline Sophie Barat, foundress of the Society of the Sacred Heart.

♦ St. Peter Louis Chanel, protomartyr of Oceania.

47 Mohr, *op. cit.*, p. 70, citing Goodman, *op. cit.*, p. 38.

48 See, for example, *The Curé of Ars*, by Abbé Alfred Monnin, Sands & Co., London and Edinburgh, 1927, pp. 159-222, wherein the Curé's devotion to St. Philomena is covered. On p. 222 the evidence of several of his parishioners that St. Philomena had appeared to him is related. See also *The Secret of the Curé d'Ars*, by Henri Ghéon, Sheed & Ward, London, 1952, pp. 86-95 and p. 172.

♦ St. Peter Julian Eymard,[49] founder of the Blessed Sacrament Society of priests.

♦ Ven. Pauline Marie Jaricot. On June 18, 1930, Pope Pius XI approved an official document requesting the introduction of her cause leading to her beatification. This was subsequently scheduled for 1952, the sesquicentennial year of the discovery of St. Philomena.

♦ Ven. Leo Dupont, "The Holy Man of Tours".

♦ Ven. Mother Mary Louisa of Jesus.

♦ Father Damien de Veuster, who dedicated to St. Philomena the church he built in the leper colony on Molokai.

♦ Peter Varin, who helped restore the Society of Jesus in France.

♦ Mother Margaret, foundress of the Servants of the Most Holy Sacrament.

Churches, Chapels and Shrines

By the early part of the twentieth century churches dedicated to St. Philomena were built in missionary areas such as China, Japan, Kurdistan, India and Africa. The St. Philomena Cathedral in Mysore, India, still existed as recently as 1988,[50] and possibly stands there even today.

49 "Canonized" by the ecclesiastically impotent Robber Church; nevertheless many revere him as a true saint in heaven.

50 Mohr, *op. cit.*, p. x of the Publisher's Preface.

To gain an idea of just how rapidly and far-reaching the devotion to St. Philomena had become in less than a century, some statistics from The Catholic Encyclopedia[51] are now cited.

In a survey of the then fourteen archdioceses in the United States[52] at the beginning of the twentieth century it was found that there were churches dedicated to 41 female saints. Only twelve of the forty-one (in this order: Sts. Anne, Rose, the three Catherines, Teresa, Agnes, Cecilia, Margaret, Monica, Elizabeth and Genevieve) had more churches dedicated to them than to St. Philomena, to whom were dedicated five churches.

That number surpassed those dedicated to Sts. Clare, Gertrude, Agatha, Mary Magdalen, Helen, Veronica, Anastasia, Angela, Lucy, Mary Magdalen dei Pazzi, Barbara, Cunegunda, Elizabeth of Hungary, Eulalia, Frances of Rome, Madeline, Scholastica, Victoria, Sylvia, Ursula, and Walburga.

A similar survey in Canada revealed that of the number of churches dedicated to female saints there were in first place St. Anne with 7 churches, followed in second place by St. Philomena and St. Bridget with 4 churches each, followed by 23 others.

During 1838-1839 efforts to secure the Redemptorist foundation at Pittsburgh, Pennsylvania, finally were successful through the intercession of St. Philomena, under whose mantle the cause was entrusted by the priests of the Congregation. They bestowed upon her the title "Mediatrix in Pittsburgh". Also in 1839, their founder St. Alphonsus Liguori was canonized, two years after St. Philomena.[53] The first church in the New World

51 Cf. Vol. XI, pp. 564-565.

52 Baltimore, Boston, Chicago, Cincinnati, Dubuque, Milwaukee, New Orleans, New York, Oregon City, Philadelphia, St. Louis, St. Paul, San Francisco and Santa Fe.

53 Mohr, *op. cit.*, pp. 77-78.

dedicated to St. Philomena is in Pittsburgh, where the Archives of the Redemptorists' American Foundation are kept.[54]

The only outdoor shrine in America dedicated to St. Philomena is located at Briggsville, Wisconsin, diocese of Madison (Marquette County). With the contribution of much labor and the financial assistance of many, it was built by Fr. Ignatius Wiltzius. It houses a first class relic of the Saint as well as a statue of her, six feet and three inches high, that was imported from Italy and is made of pure white Carrara marble. After years spent in the construction of the shrine, it was finally dedicated by Bishop William P. O'Connor of Madison on Sunday, September 3, 1950.[55]

It would seemingly be impossible to discover the number of schools in the United States that were named in honor of St. Philomena. Perhaps the most famous one was built in Chicago, and it is pictured in the illustration facing p. 654 in Vol. III of The Catholic Encyclopedia.

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"In the late 19th and early 20th century Church, the huge drift from total belief in the Magisterium, i.e., compromised with unproven scientific hypotheses, had begun. The Antichrist had planted the seeds, and they were bearing fruit worldwide. A new generation of clergy, already imbued with the new theology of placing unproven scientific speculations above the Church's traditional teaching, had moved into the seminaries and religious houses."[56]

54 Mohr, *op. cit.*, p. xiii.

55 Mohr, *op. cit.*, p. 86 ff.

56 Quoted from Peter Wilders' article Antichrist Now, appearing in the May 15, 2001 issue of The Remnant, p. 6.

Let us now investigate the havoc that pseudo-scientists such as these with their understocked minds and contempt for the Magisterium attempted to wreak upon St. Philomena.

6 .. THE SKEPTICS

From the instant of his falling from the loftiest heights of heaven Lucifer and his legions of minions have been at war against God and His saints. Over the centuries the forces of hell have had their successes and their defeats. The greatest and most far-reaching success, of course, was achieved in the Garden of Eden, while their most momentous defeat was dealt them on Calvary; and with the fruits of Our Lord's universal Redemption permeating the soul of every newly baptized person that defeat is a continually ongoing one, confounding the Evil One over and over again.

In century after century Satan has had his successes, the many heresies, apostasies and eternal damnations he has engineered; and likewise his numerous defeats at the hands of the martyrs, ascetics, virgins, learned preachers and doctors, those saints Almighty God raises up in every era.

In the nineteenth century, for example, the Prince of Darkness managed to infect with the spirit of error and apostasy, worldliness, crime and total carelessness about the things of God virtually all of Europe including (if not principally) France, the "eldest daughter of the Church" that had been spiritually in the throes of death since the Masonic Revolution of the preceding century.

But at the same time God's saints were actively warring against him. For example, *"le grappin"*[57] always came out

57 The nickname the Curé of Ars gave the demon that assailed him for many years.

second best in the battles he waged against the Curé of Ars, who was always assisted, strengthened and protected by St. Philomena, his "little saint." During one night *grappin* set fire to the Curé's bed and virtually everything in the room was consumed. "Here then, are the naked facts; and in this case I have only to recall my own personal recollections -- for I was present. ... The fire had only halted in front of the reliquary of St. Philomena; and from that point had drawn a line from top to bottom with mathematical precision, destroying everything on this side of the holy relic, and sparing all on the other."[58]

And in this same nineteenth century Satan had other saintly adversaries: John Bosco, Thérèse of the Child Jesus and the Holy Face, Julia Billiart, Gabriel of Our Lady of Sorrows, Madeline Sophie Barat and Bernadette of Lourdes, for example. And in America he had Neumann and Cabrini and the many they were influencing by the holiness of their lives all giving him one big migraine.

But the worst menace of all was that pretty little teenager Philomena, who had made him tremble at witnessing her courage in her martyrdom, the cruelty of which he had so cunningly and maliciously engineered. Now, after all those centuries that had passed, while no one on earth even knew about her, the fact that the upstart, the little brat had actually existed suddenly, without warning, came to light.

"Those horrible miracles of hers are undoing all my work," he told himself. "Everywhere. Yes, everywhere! What do I see? I see suddenly relapsing into grace hundreds and thousands of souls I never worried about because they were in the bag. Piety -- I detest that word -- yes, cursed piety flourishes wherever that little ne'er-do-well makes herself known. Well, we'll put an end to that."

58 Monnin, *op. cit.*, p.193. The Abbé Monnin was visiting in Ars at the time.

And so, Satan launched his campaign against Number One on his "Most Wanted List." The archaeologists and "theologians" of the late nineteenth and early twentieth centuries who made war against St. Philomena were not necessarily "possessed" (though some may have been); but they were all certainly doing the work of the Evil One. For, as happens to most mortals, they were tempted to pride and the ambition to excel in the eyes of the world.[59] In attacking one of the most loved and lovable of saints they fell into Satan's hands, as did Angelo Giuseppe Roncalli half a century later. And that impious one fell "big time" through his most brazen attack on the Saint. More on this later.

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In his novel *1984*, George Orwell wrote of the "unpersoning" of those who once had been noted personages but who subsequently ran afoul of the authorities in the totalitarian state of which he was writing. When such a victim fell into disfavor with the "Ministry of Truth" he was declared an unperson, and every trace of his existence was eradicated from all records.

Files on his birth and marriage, driving records, his various employments and his overall career, his noted achievements and honors bestowed upon him, and, in short, all evidence that he had ever lived was systematically and meticulously destroyed. Posterity would know nothing of him. He was now an unperson. And that is exactly what Satan hoped to do to St. Philomena.

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59 "The devil never sleeps, neither is the flesh yet dead; therefore thou must not cease to prepare thyself for battle, for on the right hand and on the left are enemies that never rest." *The Imitation of Christ*, Book II, Chap. 9, the final verse.

"Archaeology is not a science; it's a vendetta." Sir Mortimer Wheeler (1890-1976), professor of archaeology at the Universities of London, Wales, and Edinburgh. Knighted in 1962.

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The basic theme of the drama that was staged, a tragicomedy, was the supposed non-existence of any saint at all named Philomena. The two principal antagonists were the archaeologists Orazio Marucchi and Monsignor Johann Kirsch. On the other side in this dramatic battle of words were the main protagonists Giuseppe Bonavenia, S.J., whom we have already encountered, and Abbé Francis Trochu, known principally for his biography of the Curé of Ars. In another of his works, ***La "petite Sainte" du Curé d'Ars*** (1924), Father Trochu ranks as one of the great defenders, against the skeptics of the day, of the historical reality that St. Philomena was both Virgin and Martyr.

On the sidelines giving support to the antagonists were Father Herbert Thurston, S.J. along with his collaborator Donald Attwater, and, finally, that most arrogant, disrespectful and odious Philomena-despiser of all, namely, the Bollandist Fr. Hippolyte Delehaye, S.J.[60]

♦ MARUCCHI. "Professor Orazio Marucchi ... studied the tiles and their inscription, and in articles [published in 1904 and 1906] ... <u>he gave his conclusions to the world</u> [underlining

60 The Bollandists got started in the early 17th century as the pipe dream of the Jesuit Heribert Rosweyde, whose plan was to edit and rewrite the Acts of the Saints, which endeavor St. Robert Bellarmine at the very outset called "chimerical." Their ***Acta Sanctorum*** was declared heretical by the Inquisition in Spain, which decision was ratified by the Holy See. On pp. 630-639 of Vol. II of the Catholic Encyclopedia there is an undeservedly lengthy and typically favorable account of the Bollandists, written by the former member Ch. De Smedt, S.J.

added]."[61] Marucchi maintained that the bones that were found are not the bones of a martyr, but those of some unknown Christian female of about the fourth century at the earliest, whereas the tiles with their inscriptions are from between the middle and end of the second century.

He acknowledged that the tiles when properly arranged bore the message "Peace be with thee, Philomena," addressed posthumously to "someone" named Philomena, but he claimed that they were old tiles from some earlier burial and were purposely reset in the wrong order to indicate that they were being reused and that their inscriptions did not refer to the person now being interred.

Since he had already presented his case that the relics found in 1802 were NOT those of a female named Philomena and were NOT those of a martyr and that the tiles closing the entrance to the tomb did NOT pertain to the remains that were found, one must wonder why he then bothered to try to discredit the Philomena who was supposedly buried in some tomb that originally was sealed with those same tiles.

For he proceeded to dismiss the etched anchor as simply the symbol of Christian hope and not the instrument of martyrdom, as was the case with St. Clement; the palm does not represent its normal connotation as the palm of martyrdom, but it is merely a sign of heavenly recompense; the etched arrows are not the instruments of martyrdom so often used on the saints, but rather -- ready now? -- they are simply punctuation marks either indicating divisions between words or else functioning as what today would be hyphens.

Marucchi made a colossal mistake that annihilated his argument that the person buried in the crypt that was discovered in 1802 (i.e., St. Philomena) was not a martyr. This particular mistake, unlike others he made, was not an archaeological one,

61 O'Connell, *op. cit.*, pp. 467-468.

but one resulting from his careless research of history. He based his "non-martyr case" on the erroneous assumption that the vial containing the dried blood was found outside the tomb, rather than inside next to the skeletal remains.

♦ KIRSCH. Monsignor Johann P. Kirsch, Professor of Patrology and Christian Archaeology, University of Fribourg, was the author of the article on St. Philomena in The Catholic Encyclopedia, Vol. XII, p. 25, in which he supports Marucchi's "findings" for the most part and of course neglects to mention his colossal mistake.

He writes that the presumption that a glass vessel containing blood found in a tomb proved that it was that of a martyr was at that time "erroneously entertained in Rome" and "... it was assumed [erroneously] that they [the remains found in the tomb] were those of a virgin martyr named Philumena."

Continuing, he theorizes: "... since the disarrangement of the plates [tiles] can scarcely be explained as arising from an error [the logical explanation believed from the outset and accepted by the able protagonists Bonavenia and Trochu], Marucchi seems justified in concluding that the inscription and plates originally belonged to an earlier grave... ."

"... the plates contain three arrows, either as a decoration or as punctuation [three punctuation marks in the 3-word statement: Pax tecum Filumena??], a leaf [it's a lily or flame] as decoration, two anchors [actually only one], and a palm as the well-known Christian symbols. Neither these signs nor the glass vessel discovered in the grave can be regarded as proof of martyrdom." In his article published in ***Lexicon für Theologie und Kirche*** (IV,6), Kirsch again insists that "Philomena was erroneously regarded as a martyr."[62]

62 O'Connell, *op. cit.*, p. 466.

Just how widespread the propaganda against St. Philomena and the blind acceptance of Marucchi's questionable evidence had become is indicated by the following excerpt from an article in The Catholic Encyclopedia, Vol. III, p. 516d, by Thomas J. Shahan under the heading EARLY ROMAN CHRISTIAN CEMETERIES.

"In the vicinity [i.e., Catacombs of St. Priscilla] was found in 1820 [*sic*: everybody knows it was 1802] the epitaph of St. Philomena ... according to Marucchi the current legend of St. Philomena is a nineteenth-century invention. The three tiles of this epitaph were removed at some early date from their original place and used to close another grave, so that the body found in 1820 [*sic*: he insists on being wrong] was not that of Philomena, nor are the tracings on the epitaph those of instruments of martyrdom, but anchors, palms, etc." He forgot to mention the important bit about the punctuation marks.

♦ DELEHAYE. In his refutations of the antagonists, Father Bonavenia was the scholar and the gentleman who did not denigrate Marucchi's archaeological ability. But he did bring up his serious error in saying the ampulla was found outside the tomb rather than inside and right next to the skull. He proves that the authority upon which Marucchi based his claim was entirely worthless, as all other writers asserted.

Father Bonavenia, however, was less mild in dealing with his fellow-Jesuit, Hippolyte Delehaye (the Bollandist),[63] who acted in brazen, unrepentant contempt of the repeated acts, decrees and decisions of four Sovereign Pontiffs, including Gregory

63 The stock in trade of the Bollandists has always been to debunk as fictitious or purely mythical certain events based on sound traditions that are recounted in the *Acta* of various saints, but that did not meet their own criteria for credibility. Donald Attwater, of the same bent, was naturally one of their fans. In his entry on the Bollandists in *A Catholic Dictionary* (Macmillan, New York, 1949, p. 60) the following is included: "The Bollandists, who never number more than about half a dozen, form one of the most learned groups of men. In addition to the 'Acta,' they publish 'Analecta Bollandiana' and other scientific works of first rank." Yes, of course.

XVI, who canonized St. Philomena and St. Pius X, who commanded that the decisions and declarations of his predecessors regarding St. Philomena were "to be in nowise altered."

The unfortunate Père Delehaye held stubbornly to Lenorment's extravagant and blasphemous view that St. Philomena is "in pretence a Saint but in reality she is neither a Saint, nor a Virgin, nor a Martyr nor a Philomena."[64]

♦ THURSTON. Father Herbert Thurston, S.J. was one who was ever ready to pronounce "legendary" or "mythical" any saint or event that his unimaginative mind was unable to cope with.[65] In a letter to the *Catholic Times* (Sept. 14, 1934) Fr. Thurston wrote that we know nothing about S. Philomena.[66] That is misleading. It is true that we know nothing with certainty of her life, but we do know with certainty of the numerous miracles performed through her intercession and that the Church honors her as a saint.

J.B. O'Connell writes: "As for the attempted refutation of Marucchi by Fr. Bonavenia, S.J., when he was cited against Fr. Thurston, S.J., in a controversy in the *Catholic Times*, the latter replied that he knew all about Fr. Bonavenia's writings (letter of 12 October 1934) and was, apparently, not impressed by the cogency of his arguments."[67]

64 Cf. O'Sullivan, *op. cit.*, p. 39.

65 The Bollandists and those of like mind are always ready to dismiss as fanciful any event recorded in the *Acta* of the saints that was of an extraordinarily miraculous nature. As examples: the failed attempt to torture St. Catherine of Alexandria on a spiked wheel, which was then broken, and that she was after her death carried by angels to Mt. Sinai.

66 O'Connell, *op. cit.*, p. 466.

67 O'Connell, *op. cit.*, p. 469.

Particular notice should be taken of O'Connell's word "attempted" refutation, and Thurston's boast that he "knew all about" Father Giuseppe Bonavenia's writings. Bonavenia's two classic works on the archaeological controversy about the tomb and relics of St. Philomena were written in Italian, the first consisting of 204 pages and the second of 61 pages.[68] Now, what is the likelihood that either of those critics (neither being an archaeologist) actually read either of Bonavenia's books and was therefore competent to offer an intelligent firsthand opinion?

♦ ATTWATER. On pp. 285-286 of ***The Penguin Dictionary of Saints*** (Penguin Books, 1965), Donald Attwater writes, "In due course a purely fictitious account of Philomena's martyrdom was produced, to make up for the absence of any historical information or reference. ... Meanwhile the science of archaeology was not at a standstill, and by the early years of the twentieth century scholars in the pertinent disciplines were practically unanimous that the bones found were not those of the Philomena named in the inscription, and that there was no good evidence that they were those of a martyr. For those who knew the facts the continuance of the cultus was therefore something of a scandal ..."

The "fictitious account" is the identical revelations to three persons, the accuracy of which has never been disproved. It was not "produced" to "make up for" anything. The alleged unanimity of "scholars" is true, of course, when restricted to the pompous pseudo-intellectuals whose principal aim was the

68 ***Controversia sur Celeberrimo Epitaffio di S. Filomena V. e M.*** (1906) and ***La Questione nella Controversia Filumeniana*** (1907). Back in 1988, a friend of mine who was a librarian of Reid Library at the University of Western Australia did a search for me which revealed that (besides in the Vatican and possibly in private libraries) copies of these two very rare books were catalogued in only four libraries in the world: Central National Library in Florence, Italy, Harvard University, the University of Minnesota and, finally, Saint Mary of the Lake Seminary in Mundelein, Illinois, from which institution I obtained photocopies of both books.

vilification of a great saint who had so many devotees among those supposedly less perceptive popes and saints, and which was becoming "something of a scandal" to the know-it-alls.

If we accept Attwater's book as gospel truth, then we are left with only ten Auxiliary Saints (Holy Helpers) instead of the fourteen to whom we were so foolishly accustomed, not realizing that St. Barbara, St. Catherine of Alexandria, St. Eustace and St. Margaret (known as St. Marina in the Eastern Church) were all totally imaginary! This despite the unfortunate fact that they are all recognized as saints by the Church in her liturgy.[69] Now for some excerpts from Mr. Attwater's ***Penguin Dictionary of Saints***:

♦ "... there is no evidence that a martyred St. Barbara ever existed," p. 57.

♦ St. Catherine of Alexandria: "there is no positive evidence that she ever existed outside the mind of some Greek writer who first composed what he intended to be simply an edifying romance," p. 210.

♦ "It is probable that St. Eustace is a wholly fictitious character," p. 124.

♦ St. Margaret (Marina): "there is no positive evidence that she ever existed," p. 228.

Here is an excerpt from Butler's ***Lives of the Saints***: "The fame of S. Philomena spread throughout Italy and was increased

69 From The Catholic Encyclopedia (Vol. VI, p. 453d): "SAINT GEORGE, martyr, patron of England, suffered at or near Lydia ... probably before the time of Constantine. According to the very careful investigation of the whole question recently instituted by Father Delehaye, the Bollandist, in the light of modern sources of information, the above statement sums up all that can be safely said about St. George." Have these people never read St. Luke's Gospel (1:37): "Because no word shall be impossible with God."

by the credence popularly, but not officially, given to certain private revelations [the 'credence' was due to the Saint's countless miracles and not to the private revelations, which many at the time did not even know about] ... including a completely fictitious account of her martyrdom."[70]

To withdraw from the controversies of that earlier period, when the allegations of the antagonists came forth amidst an atmosphere of heated emotions, fuelled by their ambitions, let us consider several more recent opinions of archaeologists and historians who were able to review the facts in a fairer and more reasonable manner.

♦ On p. 501 of their work titled ***Graffiti di S. Pietro***, dated and signed "Rome, Nov. 29, 1963," the archaeologists Prandi and Mistillo fully rejected Marucchi's views and concurred with those of Father Bonavenia.[71]

♦ In his review of the book ***Filomena: The Uncomfortable Miracle*** (Vienna, 1981), the historian Georg Markhof writes thus: "I consider the Italian archaeologist Marucchi's view to be superficial and marked by malice -- which is very surprising when one considers his excellent reputation. Evidently he had been biased against St. Philomena, and not disposed -- as would have been sufficient for a scientist -- to look into the case objectively."[72]

70 Be not taken aback by this, gentle reader, for this is not from the pen of Alban Butler, but from the Thurston-Attwater editions of Butler's ***Lives of the Saints*** (1933, p. 130 and 1956, p. 299). Cf. O'Connell, ***op. cit.***, pp. 466-467.

71 Cited in Mohr, ***op. cit.***, p. x of the Publisher's Preface.

72 ***Ibid.***, pp. x-xi.

Setting aside the archaeological and historical aspects of the case discussed by the professionals, there are a few points an amateur might like to raise.

♦ It is irrelevant whether the Saint's actual name is or isn't Philomena. His true name being unknown to us, we call "St. Dismas" the ex-criminal, who at one moment was obscure and pitiably forlorn on Calvary, but who at the next moment at Our Savior's word whizzed right through the Purgative, Illuminative and Unitive Ways in a flash. As well as St. Adauctus, we have the Holy Innocents and the Forty Holy Martyrs of Sebaste, as other examples from among many, whose names remain unknown. The fact is there for all but the purblind to see. There is a most powerful saint in heaven who responds, quite often with miracles, when invoked as St. Philomena, though perhaps, and this is not likely, her actual name might be something else.

♦ How can anyone, whether he be an archaeologist or another Solomon or a combination of both, deduce from the mere skeletal remains of a young girl that she was not a virgin? Unlike nowadays, in that early era of Christian martyrs a maiden of such tender years would almost perforce be a virgin.

♦ The skeptics now have the awkward situation of a second "Philomena" on their hands. You know the one, that Philomena from whose tomb the tiles reading, "Peace be with thee, Philomena," were supposedly removed and re-used. What became of HER remains? Are they still in her original tomb (that now apparently has no identifying tiles), or were they relocated also? Are there any records in the archives of the Custodia Generale of such a change of address ever having taken place? By the way, just where ***is*** that other tomb? Does it presently have an occupant? If so, and if it isn't the original "Philomena," then who is it?

♦ How can it be claimed that St. Philomena (or the supposed "intruder" in the tomb discovered in 1802) wasn't a martyr? How explain the vial that was found inside the tomb, and which

contained a substance that analysts, both Catholic and non-Catholic, have repeatedly declared to be dried human blood? Her fractured skull was found lying apart from the rest of her skeleton, which would indicate apparent decapitation and thus martyrdom. How do those who deny she was a martyr explain away these facts?

7 .. *LATROCINIUM I AND II*

In the year 431, the third Oecumenical Council assembled at Ephesus. Eighteen years later (August 8, 449) a new Oecumenical Council was convened in the same city. With the approval of Pope St. Leo I it was summoned by the Emperor Theodosius II, who bestowed its presidency upon Dioscurus, the Patriarch of Alexandria, who thereafter dominated all the proceedings. He opened the Council without giving sufficient notice to Rome, so prematurely in fact that a scant few representatives of the Western Church, including only one or two papal legates, were able to attend its opening.

This is not the place to go at length into all the details of the skulduggery that took place at this Council.[73] In short: various heretics, including Eutyches who had been deposed by St. Flavian for his Monophysite leanings, were acquitted of heresy and reinstated. The orthodox bishops, including St. Flavian, who had excommunicated those heretics were themselves deposed, and representatives of the Pope were silenced.

Pope Leo subsequently declared all the acts of the Council null and void, absolved all but one of those the Council had condemned, excommunicated all who had participated in the foul doings, and dubbed that vile collection of heretics and traitors ***"Latrocinium"***; that is, The Robber Council.

73 Good accounts may be found on pp. 19-21 (the article on DIOSCURUS) of Volume VI of The Catholic Encyclopedia, and also on pp. 495-496 (the article on Ephesus, ROBBER COUNCIL) of the same Volume VI.

An appropriate name, for the band of robbers who engineered its doings attempted to steal lawful ecclesiastical authority and replace the Church's true doctrine with Monophysism. They attempted to seize for themselves the very name "Catholic Church" and assume the rôle of ***Magisterium***. In view of what took place fifteen centuries later in the 1960's, the debacle at Ephesus in 449 can now be fittingly designated not as merely ***"Latrocinium"*** but as ***"Latrocinium I"***.

On December 8, 1869, the twentieth and most recent Oecumenical Council opened at the Vatican. On October 20, 1870, it was adjourned and has never been officially closed, as the intention was that it would be resumed later, which of course has not yet happened. On October 11, 1962, ninety-two years after that adjournment and at the same location, a bogus "Oecumenical Council" was convened by A. G. Roncalli. Folks call it "Vatican II"; but its true name is ***Latrocinium II***, Robber Council II.

The errors and heresies in the documents of ***Latrocinium II***, concocted by the sitting Mafia[74] and approved by Godfather J.B. Montini, have already been exposed by others. Like the traitors of ***Latrocinium I***, these twentieth-century gangsters were thieves who stole lawful ecclesiastical authority and passed off their heretical counterfeits as "Catholic doctrine." They seized for themselves the very name "Catholic Church," whereas their Church is in reality Satan's ape of the Catholic Church, and they assumed the rôle of ***"Magisterium"*** to bamboozle the somnolent clergy and laity.

Unlike the "three strikes and you're out" rule in baseball, the rule of the Catholic Church allows only one strike and you're out. The following teachings illustrate this rule.

74 All genuine Mafia members have my sincere apologies for the insulting comparison.

♦ "But he who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honor God as the supreme truth and the ***formal motive of faith*** [italics in the original text]."[75]

♦ "For such is the nature of faith that nothing can be more absurd than to accept some things and reject others."[76]

♦ "To refuse to believe any one of them [divinely revealed truths] is equivalent to rejecting them all; for those at once destroy the very groundwork of the faith who deny that God has spoken to men, or who bring into doubt His infinite truth and wisdom."[77]

♦ "It was thus the duty of all who heard Jesus Christ, if they wished for eternal salvation, not merely to accept His doctrine as a whole, but to assent with their entire mind to each and every point of it, since it is unlawful to withhold faith from God even in regard to one single point. ... And, therefore, it was no more allowable to repudiate one iota of the apostles' teaching than it was to reject any point of the doctrine of Christ Himself."[78]

Now as seen from the above-cited teachings, only one strike against Robber Council II would suffice for its being "called out"; i.e., declared outside the boundaries of the true Catholic Church and therefore a bogus council. But we'll be magnanimous and go by the rules of baseball, allowing the odious fake three strikes. Play ball!

75 Leo XIII, Encyclical Letter *Satis Cognitum*, June 20, 1896.

76 *Ibid.*

77 Leo XIII, Encyclical Letter *Sapientiæ Christianæ*, January 10, 1890.

78 Leo XIII, Encyclical Letter *Satis Cognitum*, June 20, 1896.

[1] Regarding "ecumenical dialogue" between Catholics and non-Catholics, Robber Council II says in its Decree on Ecumenism: "Most valuable for this purpose are meetings of the two sides -- especially for discussion of theological problems [emphasis added] -- where each can treat with the other on an equal footing [emphasis added]." These three points are thus made: (1) Meetings between Catholics and non-Catholics are to be encouraged as "valuable"; (2) Matters of theology -- i.e., their "problems" -- are especially to be discussed; (3) The non-Catholics are to be given "equal footing" with the Catholics.

The Catholic Church teaches: "The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing [emphasis added] as the true religion."[79]

The Catholic Church teaches that "it is contrary to reason that error and truth should have equal rights."[80]

The Catholic Church teaches:[81] "A similar object is aimed at by some, in those matters which concern the New Law promulgated by Christ our Lord. For since they hold it for certain that men destitute of all religious sense are very rarely to be found, they seem to have founded on that belief a hope that the nations, although they differ among themselves in certain religious matters, will without much difficulty come to agree as brethren in professing certain doctrines, which form as it were a common basis of the spiritual life.

"For which reason conventions, meetings and addresses are frequently arranged by these persons, at which a large number of listeners are present, and at which all without distinction

79 Leo XIII, Encyclical Letter *Immortale Dei*, November 1, 1885.

80 Leo III, Encyclical Letter *Libertas Præstantissimum*, June 20, 1888.

81 Pius XI, Encyclical letter *Mortalium Animos*, January 6, 1928.

are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ or who with obstinacy and pertinacity deny His divine nature and mission. Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy, since they all in different ways manifest and signify that sense which is inborn in us all, and by which we are led to God and to the obedient acknowledgment of His rule.

"Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it, and little by little, turn aside to naturalism and atheism, as it is called; from which it clearly follows that one who supports these theories and attempts to realize them, is altogether abandoning the divinely revealed religion[82] [Author: which is the precise definition of apostasy]."

"This being so, it is clear that the Apostolic See can by no means take part in these assemblies, nor is it in any way lawful for Catholics to give such enterprises their encouragement or support. If they did so, they would be giving countenance to a false Christianity quite alien to the one Church of Christ. Shall we commit the iniquity of suffering the truth, the truth revealed by God, to be made the subject for compromise? For it is indeed a question of defending revealed truth."

"Admonished, therefore, by the consciousness of Our Apostolic office that We should not permit the flock of the Lord to be cheated by dangerous fallacies, We invoke, Venerable Brethren, your zeal in avoiding this evil, for We are confident that by the writings and words of each one of you the people will more easily get to know and understand those principles and arguments which We are about to set forth, and from which Catholics will learn how they are to think and act when there is question of those undertakings which have for their end the union in one body, whatsoever be the manner, of all who call themselves Christians." [End of the lengthy excerpt from the encyclical ***Mortalium Animos***.]

82 Emphasis added. The Latin text reads: *"ab revelata divinitus religione omnino recedat."*

Strike one!

[2] From the same Decree on Ecumenism of Robber Council II: "Moreover, some and even very many of the significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church." Liturgical actions of non-Catholics "must be regarded as capable of giving access to the community of salvation." "For the Spirit of Christ has not refrained from using them [separated Churches and Communities] as a means of salvation."

The Catholic Church teaches: "Whoever wishes to be saved, needs above all to hold the Catholic faith; unless each one preserves this whole and inviolate, he will without a doubt perish in eternity. ... This is the Catholic faith; unless every one believes this faithfully and firmly, he cannot be saved." -- Athanasian Creed.

The Catholic Church taught at the Fourth Lateran Council (1215) under Pope Innocent III: "There is but one universal Church of the faithful, outside of which no one at all can be saved." From the bull ***Unam Sanctam*** of Pope Boniface VIII (Nov. 18, 1302): "With faith urging us we are forced to believe and to hold the one, holy, Catholic Church, and that, apostolic, and we firmly believe and simply confess this [Church] outside which there is no salvation or remission of sin ... Furthermore, we declare, say, define, and proclaim to every human creature that they by necessity for salvation are to be entirely subject to the Roman Pontiff."

"On this account those who would strive for salvation apart from the Church, wander from the way and are struggling in vain."[83]

Strike two!

[3] From Robber Council II's Dogmatic Constitution on the Church: "This Church, constituted and organized in the world as a society, ***subsists in*** the Catholic Church ... although many elements of sanctification and of truth are found outside its visible structure." What Church is "this Church" that merely "subsists in" the Catholic Church? Rev. Gregory Baum explains it all by citing the official explanation of Robber Council II's Theological Commission: "Instead of ***is*** we now say ***subsists in*** so that the expression corresponds better with what is affirmed about the ecclesial elements which are present elsewhere."[84]

Baum continues, "... in the final text of the Constitution we read that the Catholic faithful are ***plene*** [fully] incorporated in the Church. This implies that ... there are other less perfect ways. This remarkable change from ***reapse*** to ***plene*** ... makes the doctrine consistent with what is taught in other parts of the Constitution. ... According to the Constitution, the Catholic Church is the institutionally perfect realization of the Church of Christ on earth."

The teaching of the Catholic Church: "Only those who have been baptized and profess the true faith and have not unhappily withdrawn from Body-unity or for grave faults been excluded by legitimate authority are really ***(reapse)*** to be included as members of the Church."[85] "Hence they err in a matter of divine

83 Leo XIII, Encyclical Letter ***Tametsi***, November 1, 1900.

84 Baum, "The Ecclesial Reality of the Other Churches," in ***The Church and Ecumenism, Concilium 4***, p. 70.

85 Pius XII, Encyclical Letter ***Mystici Corporis Christi***, June 29, 1943.

truth, who imagine the Church to be invisible, intangible, something merely 'pneumatological,' as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by a bond that eludes the senses."[86]

The umpire bawls, "Steee-rike three! Yer out!" That retires the side and the game is over for Robber Council II.

8 .. THE VADE MECUM

In 1910 a book appeared under the title, ***Letters to His Holiness Pope Pius X by a Modernist*** (The Open Court Publishing Co., Chicago). If the Modernist-infected bishops at Robber Council II had known about it (perhaps some of the ringleaders did) it would have served them very well as a vade mecum. The anonymous author was William L. Sullivan, a Paulist Father living in the United States. In this 278-page handbook he attacked many points of Catholic doctrine that some fifty years later fell victim to Robber Council II.

"William Laurence Sullivan was the only son of an immigrant couple who arrived in Boston from County Cork only a year before his birth on November 15, 1872."[87] In 1897, after the death of his mother, he entered the Paulists. "***Letters to Pius X*** was got up very cleverly to catch the clerical eye. Its dark blue binding bore the papal seal, which appeared again on the title page facing a portrait of Pius X, very much in the official style. 'By a Modernist' was in very small type; all that was lacking to complete the air of orthodoxy and piety was the imprimatur and the nihil obstat."[88]

86 ***Ibid.***

87 John Ratte, ***Three Modernists***, Sheed & Ward, New York, 1967, p. 269.

88 ***Ibid.***, p. 289.

Shortly after *Letters to Pius X* was published he abandoned the priesthood and subsequently apostatized to the Unitarian Association. "From Kansas City, where he wrote the *Letters* and *The Priest* and met his future wife Estelle Throckmorton [whom he married in 1913], he went to New York ... After ordination and a short stay in Schenectady he became succesively assistant and pastor at All Souls Unitarian Church in New York, and then pastor until his death of the Unitarian Church in Germantown, Pa."[89]

In the fall of 1935, while on vacation in Maine, he was stricken with a fatal attack of pneumonia.[90] A Catholic paper in its obituary notice for Sullivan related that he begged for a priest when he was dying but that "one was denied entrance [presumably by his wife] at the door."[91]

What follows next are excerpts from Sullivan's *Letters to His Holiness Pope Pius X*.

♦ ECUMENICAL DIALOGUE. "In condemnation of all this, the Pope declares ... that it is wrong for Roman Catholics to mingle with non-Catholics in free discussion." From p. xx of the Preface.

♦ VERNACULARIZATION OF THE LITURGY. From p. 99: Catholicity, which is "arrayed in its present motley garments of shrines, relics, special devotions, spiritless pomp and dead languages." From p. 101: "The Synod of Pistoia pleaded for worship in the vernacular, and was condemned." From p. 101: "The instinctive need of genuine worship to express itself in words

89 *Ibid.*, p. 332, footnote 31.

90 *Ibid.*, p. 327.

91 *Ibid.*, p. 329, footnote 2.

is held in check; the very understanding of the prayers and petitions at the altar is either obscured or destroyed by the use of an ancient language."

♦ FREEMASONRY. From p. 15: "the puerile orthodox shuddering at Satan and Free-Masonry as the cause of the Church's troubles." From p. 67: "You lift your pious hands in deprecation of the growing menace of Satan and Free Masonry!"

♦ PARTICIPATION OF THE LAITY. From p. 101: "Rather than allow the faithful that direct co-operation in divine worship which the early Christians enjoyed, and which gives to Protestant services so much attractiveness and sincerity, the Papacy compels them to be mere spectators at a show. The priest is as aloof from Catholic congregations in the acts of his ministry as were the pagan priests from theirs."

♦ RELIGIOUS LIBERTY. On p. 55, Sullivan extols Montalambert as a champion of "religious freedom," who "died broken-hearted under Pius IX's condemnation."

♦ SAINTS. St. Pius V is "that gloomy bigot" (p. 55); and his excommunication of Queen Elizabeth was "stupid and criminal" (p. 86).

From p. 92: Our Lady's apparition to St. Simon Stock, the brown scapular and the promises and indulgences attached thereto, and the House of Loretto are all based on "a fiction"; the scapular "rests upon a lie"; the Sabbatine privilege is a "monstrous superstition". From p. 94: "The enormities of this superstition, sacrilege and simony, lie wholly with the Papacy." From p. 100: "What of your own anger against Canon Chevalier for pulverizing the Pope-protected myth of the house of Loretto?"

Other saints are attacked on various false and maliciously invented grounds: St. PETER ARBUES (p. 55); St. MARGARET MARY ALACOQUE, whose "rather banal colloquies" with Our Lord were

the foundation of the devotion to the Sacred Heart and this devotion with the promise attached to the nine first Fridays is a "character-destroying" and "God-degrading 'promise'..." (p. 93).

Sullivan, the pseudo-intellectual heretic and apostate, who had delved too deeply into Greek mythology and other fairy tales, launches his blasphemous attacks on Saints JOSAPHAT, VERONICA, APOLLINARIS, COSMAS and DAMIAN in his mad rantings on page 100:

"Nor can intelligent people be profitably present at a mass or office of St. Josaphat when they know that he is none other than Buddha; or at a panegyric of St. Veronica, when they are aware that originally she was the Gnostic principle of generation. It is difficult, too, to arouse devotion to St. Apollinaris, a lineal descendant of Apollo, or to Cosmas and Damian [named in the Canon of the Mass], who have succeeded to the place of Castor and Pollux."

On page 102 this vile hatchet-man for Lucifer dares to attack devotion to the Most Sacred Heart of Jesus and Our Lady, and, almost equally unforgivably, St. Anthony of Padua:

"... the sickening vulgarity of picturing and worshipping Christ's physical heart; other earnest men may speak out against such blasphemous nonsense as 'Sweet Heart of Mary, be my salvation'! or such orgies of superstition as the devotion to St. Anthony, but all in vain."

Now we finally arrive at the principal purpose of this whole Part 8, which is to point out once again the malice of so many towards St. Philomena. Those saints so blasphemously attacked by Sullivan were in fact honored by being singled out for his hate-filled tirades. If they deserve an "honorable mention," then St. Philomena graduates ***Summa Cum Laude***, for she was his target no fewer than four times:

From p. 100: "What of your Cardinal Vicar solemnly approving in 1906 an association for promoting devotion to St. Philumena, whom every archaeologist in the world knows to be a downright invention?"

From p. 102: "But the Papacy never learns. ... your Holiness encourages the Philumena-myth."

From p. 157: "Think of it! The scholars of the modern world, men so passionately consecrated to study that they count as little the sacrifice of their life should science require it, blindfolding and prostrating themselves before a Curia that holds to St. Philumena, the house of Loretto ... and Our Lady of Guadaloupe!"

From p. 162: "You, Pius X, have shown yourself the worst enemy to human intelligence that even the Papacy can boast of within the memory of living men." From pp. 164-165: "And if we ask who is this Pontiff who defies the laborious acquisitions of four generations of illustrious scholars ... we must answer: ... He is a man who encourages devotion to the non-existent St. Philumena."

9 .. THE ROBBER CHURCH

Four years before Robber Council II began, ***Latro-Ecclesia***, the Robber Church, came into existence with the "election" to the papacy of Angelo Giuseppe Roncalli on October 28th 1958. Fittingly he took the name John XXIII, an antipope of the 15th century, thus carrying on the tradition.

The Bull ***Cum ex apostolatus officio*** of Pope Paul IV (February 15th 1559) makes it clear that Angelo Roncalli was ineligible for election:

> "Furthermore, if ever at any time it should come to light that any Bishop has deviated from the Catholic faith or fallen into any heresy, even if he be ... a Roman Pontiff before his elec-

tion ... or a Roman Pontiff while reigning ... then his advancement to the office or his assuming it would be null, invalid and worthless, even if it went unchallenged and resulted from the unanimous assent of all the Cardinals.

Neither by virtue of his assuming office, nor by his consecration, nor by his subsequent possession of government and the administration thereof, nor by his enthronement, or the homage paid to him, or the obedience shown to him by all, regardless of the amount of time elapsed. ... Nor is it possible for it [his election to the papacy] to acquire validity. Nor can it be held to be legitimate in any of its aspects.

"No ministerial power in spiritual or temporal matters would have been conferred upon such persons, nor can it be deemed to have been conferred. But all things said, done, carried out and administered by them in any manner whatsoever, and anything whatever resulting therefrom would be devoid of force; and by no means can they confer power or right upon anyone.

"And as regards any of those who have been advanced and elevated [by such persons lacking valid authority]: by that fact itself without the necessity of any declaration by valid authority being made, are stripped of every dignity, position, honor, title, authority, official duty and power ..."

~ ~ ~

"Come to light" ***(apparuerit)*** does not mean that the deviation from the Catholic faith or falling into heresy of those who are guilty must dawn upon all or even the majority of the faithful. It suffices that the deviation and/or heresy be manifested in their known (publicized) words and/or actions to the extent that any Catholic who knows at least the essentials of his faith and is guided by ***sensus fidelium***, and who is not blinded by self-interest or expediency will realize and know with certainty that such persons have in fact deviated from the orthodox Catholic faith.

"Has deviated from the Catholic faith or fallen into any heresy" raises no question of official canonical censures, or

whether the heresy be merely "material" or "formal" or whether "pertinacity" is involved. The simple matter is this: Is it clear that the guilty person has deviated from the Catholic faith in any of his documented writings, publicly spoken words, or widely-known actions?

"Or even a Roman Pontiff before his election" ... "or a Roman Pontiff while reigning"; Paul IV here covers two possible situations: [a]: a person who is elected pope, but who even before his election had "deviated from the Catholic faith or fallen into any heresy"; and [b]: a pope who, after assuming office, deviates from the Catholic faith or falls into heresy.

Although there is superabundant evidence that the successors to Angelo Roncalli deviated from the Catholic faith or fell into heresy, to prove they were illegitimate popes it suffices to show that Roncalli was himself one, for upon his death the majority of the "cardinals" were his illegitimate appointees.

Continuing with ***Cum ex apostolatus officio***:

"But all things said, done, CARRIED OUT AND ADMINISTERED by them [e.g., non-popes naming new cardinals] in any manner whatsoever, and ANYTHING WHATEVER RESULTING THEREFROM would be devoid of force." And also: "Those who have been thus advanced and elevated [by a bogus pope] ... are stripped of every dignity, position, honor, title, authority, OFFICIAL DUTY AND POWER."

Thus no one who was made a "cardinal" since the death of Pius XII was ever, or is now, lawfully competent to sit in conclave for the supposed election of a pope, because all such persons have been "stripped of every ... authority, official duty and power."

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APPENDIX I has the Latin text of the section of the Bull from which the foregoing excerpts were taken, as well as its translation into English.

All that remains to be demonstrated now is that Roncalli was not even "valid matter" for assuming the papacy; that is to say, even before he was "elected" he had deviated from the Catholic faith or fallen into heresy. It suffices to give only one instance in proof of this, inasmuch as the "one strike and you're out" principle applies here, and especially so because of the extreme gravity of the issue.

Hence we shall skip over Roncalli's abuses while acting as a papal diplomat in the Balkans; for example, his issuing of phony baptismal certificates to Jews in violation of canon 2362 regarding the forgery of ecclesiastical records, which "shall be punished according to the gravity of the crime, without prejudice to the provision of canon 2406, §1."[92]

After his usurpation of Peter's Throne, Roncalli, now calling himself John XXIII, was miffed, according to one of his friendly biographers, at reading the dossier the Holy Office had been keeping on him for more than thirty years, especially the notation that read "under suspicion of Modernism." Now, possibly his chagrin was caused by his learning they were on to him so early in the piece.

Modernism is not only a heresy, but, in the words of Pope St. Pius X, it is "the synthesis of all heresies." Consequently "under suspicion of Modernism" can automatically be rendered as "under suspicion of heresy." Now, if the Holy Office, the president of which is the Sovereign Pontiff, would make such a damning remark as "under suspicion of heresy," then it perforce follows that the theologians of that august body over

92 Canon 2406, §1 provides that he who would "presume to falsify ... them, shall be deprived of his office, or shall be punished with other grave penalties by the Ordinary in proportion to his guilt."

the years had amassed ample evidence that Roncalli, if perhaps not guilty of actual heresy, had at the very least "deviated from the Catholic faith" *(quod erat demonstrandum)*.

The members of the Robber Church, at least those who are in control, do not have the minds of Catholics who are faithful to true Catholic doctrine and traditions, for the plain and simple reason that they are not Catholics and are outside the true Church, the sole Ark of Salvation. That phony ecumenical organization has its lying propaganda organs all over the world, euphemistically called "the diocesan press" or the "Catholic press" or the "Acts of the Apostolic See" or the "Vatican Guidelines" for this and that.

Their illegitimate boss parked on the See of Peter (when he's not out sight-seeing all over the globe in his bulletproof "Pope-mobile" or kissing dirt), and his equally illegitimate hierarchy are dedicated to interfaith, ecumenism, religious liberty and the rest of the errors and heresies of Robber Council II, all of which bespeaks religious indifference and is nothing else but apostasy.

Those craven, faithless priests of the Robber Church who proudly regard themselves as nothing more than "presiders of the assembly" or "ministers of the word," and the bamboozled laity (the "People of God") robbed of their Catholic birthright -- in many cases eagerly and willingly -- are all guilty of treason against the Eternal High Priest. Such wickedness does not stem from Catholicism. It is not the work of the Catholic Church. It is the fruit of the Robber Church.

The Robber Church has stolen the very name "Catholic Church"; stolen the buildings; stolen its structure, which it has transformed from its true monarchical structure to a "collegial" and democratic one; stolen its doctrine, replacing it with error and heresy; stolen its liturgy and its valid sacraments, substituting in their place their own worthless counterfeits.

It must be realized, emblazoned across our brains and continually borne in mind that Karol Wojtyla (also known as "Pope" John Paul II), together with his hierarchy and all others, clergy and laity, who knowingly and willingly accept wholeheartedly the errors and heresies of the Robber Church are not Catholics. Failure to accept this stark reality is in fact what keeps so many, particularly those who purport to be "defending tradition," blinded to the obvious reason for all that has happened and continues to happen virtually daily.

A well-known stratagem of heretics is to appear to be Catholic a good part of the time. One must not be misled by the orthodox sayings that occasionally emanate from the Robber Church, and thus presume that "down deep" they aren't so bad. Heresies always come as an admixture of truth and error.

Venerable Anne Catherine Emmerich (1774-1824), the holy German mystic, had visions and mystical experiences in which she saw the birth of "the dark church" and the "black counterfeit church." "... a church of the latest style, a church of man's invention like the new heterodox church in Rome."[93] "I saw the fatal consequences of this counterfeit church."[94]

"Counterfeit Church" is perhaps a better label than "Robber Church," for it conveys not only the concept "false" -- there have always been false churches and false forms of worship -- but, rather, "false" is included in the term "counterfeit," which connotes the intention to ape the true thing, passing itself off as the genuine article.

The compromising expression "Conciliar Church" is frequently used by the Society of St. Pius X and others, who insist that

93 Rev. C.E. Schmoeger, C.Ss. R., *The Life of Anne Catherine Emmerich* (first printed in 1867), Vol. II, p. 283.

94 *Ibid.*, p. 281.

their "Conciliar Church" is still the One, Holy, Catholic and Apostolic Church. Sitting alongside the orthodox or "traditional" branch, the "Conciliar Church" is the naughty branch (of the supposedly true Catholic Church!) that often runs amok and plays havoc with Catholic doctrine. What madness!

They say "Conciliar Church" in order somehow to distinguish the thing in some way from the "mainstream Catholic Church," while maintaining it is indeed still within the Catholic Church. To say otherwise would not be "politically correct," especially for those who continue to deal with the Robber Church and acknowledge its authority as being Catholic.

In the first place, "Conciliar Church" (the term being derived from the word "Council") is a misnomer, for its origin was not in Robber Council II (which they deign to call "Vatican II"). As was pointed out earlier, the Robber Church officially began with the "election" of Roncalli four years before that bogus Council opened. In the second place, "Conciliar Church" dignifies Robber Council II by implicitly recognizing it as a genuine Oecumenical Council despite its many heterodox teachings. And that is a far cry from Catholic thinking.

A dangerous result of the Robber Church's doings is that, in the eyes of those who continue to think it is the Catholic Church, the indefectible Catholic Church is seemingly shown to be teaching doctrinal errors and outright heresy. In their sermons some priests of the Society of St. Pius X are wont to condemn Wojtyla's errors as they review the horrors of the week, thus implanting in the minds of their subservient and unthinking hearers the fatal notion that a sovereign pontiff can err on a matter of faith in his public pronouncements.

10 .. THE 1961 ST. VALENTINE'S DAY MASSACRE

The assassinations by Al Capone's hit men that took place in Chicago on St. Valentine's Day of 1929 are known as The St. Valentine's Day Massacre. Another massacre, figuratively speaking, occurred on St. Valentine's Day in 1961 at the hands of Angelo Roncalli. It was a massacre inasmuch as the victims included not only St. Philomena but also her many devotees, those mentally deficient popes, saints and clients who so foolishly believed she ever existed.

On February 14, 1961, Roncalli, the visible head of the Robber Church, aided by his hit men, attempted to "unperson" St. Philomena by means of a single sentence that appeared on p. 174 of Vol. LIII of *Acta Apostasticæ Sedis*: *"Festum autem S. Philumenæ V. et M. (11 augusti) e quolibet calendario expungatur."* "On the other hand, the feast of St. Philomena Virgin and Martyr (August 11th) is expunged from every calendar."

The foregoing is the final sentence in a section of Chapter V (of a decree of S.R.C.). The heading of this section reads: *"De festis quæ communiter «devotionis» vocantur"*: "Regarding feasts commonly called 'devotional'." Next follows a list of fourteen feasts which could accurately be described as being purely "devotional" (for example, "The Crown of Thorns" and "The Flight into Egypt"). A concession is then made: "Such are feasts that can be retained if they are connected with a special necessity in certain places."

Not so lenient is what comes next: "On the other hand, the feast of St. Philomena Virgin and Martyr (August 11th) is expunged from every calendar." What's wrong with this picture? In the first place, St. Philomena's feast on August 11th is not in any sense "devotional," as the very heading of the section purports to be discussing. It is the feast of a Virgin Martyr in the Church's sanctoral cycle to be celebrated with the Mass *Loquebar*.

In the second place, in the section "Proprium Sanctorum pro Aliquibus Locis" of altar missals, in which the Masses for the aforesaid fourteen "devotional" feasts appear, we also find the propers of the Mass for the feasts of twenty-three saints including St. Philomena, all of which feasts are by no means "devotional," for they have their place in the sanctoral cycle of the Church's liturgy. Twenty-two of the twenty-three feast days of saints escaped "expunging," the sole exception being that of St. Philomena.

There's plenty wrong with this picture! The gangsters' hit on St. Philomena was clumsy. Their intention was clearly to eliminate her. But how and where? In a separate section? No, that would have been too obvious. And so, as a last resort it was done by inappropriately slapping on her condemnation as the final sentence of a section devoted to a totally unrelated matter: Regarding feasts commonly called 'DEVOTIONAL'.

Although expunging St. Philomena's feast "from every calendar" was a serious matter, it was not the same as striking her name from the list of saints; that is, an attempt to "de-canonize" her. Nevertheless it was widely interpreted as such (a result that was probably intended). For example, it merited a mention in the "Britannica Book of the Year 1962". On p. 588 there was also a photo by Ted Polumbaum that originally appeared in *Life*, depicting a worker smashing a 5-foot casting used for making statues of the Saint.

The striking from the Church's list of saints the name of a saint already canonized, by its denial of the infallibility of the Church in Her canonizations would be an heretical action, and it would also thereby deny Her indefectibility. After the February 14th St. Valentine's Day Massacre, The Robber Church's "Ministry of Truth" waited two months before doing exactly this, namely, in effect declaring to the world that the Sovereign Ponfiff Gregory XVI erred in canonizing St. Philomena: "On April 18, 1961, the Congregation of Rites

struck Philomena's name from the list of saints for lack of historical evidence."[95] (There is no recording of this in AAS.)

Priests who are aware of the long-standing attacks against St. Philomena might wish to consider celebrating on August 11th every year the Mass *Loquebar -- "in honorem beátæ Philuménæ Vírginis et Mártyris."* Although the Mass of St. Philomena is *"pro aliquibus locis"* and has not been authorized for the Universal Church, it can be argued under *epikeia* that celebrating her Mass is permissible anywhere and everywhere. That is, were there today a valid pope (lawgiver), he would certainly approve this due to the criminal history of the "de-canonizing" of the Saint.

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APPENDIX I

After some traditional Catholics began citing the Bull *Cum ex apostolatus officio* a decade or so ago, spokesmen in the Liberal-Modernist camp claimed that the Bull was superseded or abrogated by the Code of Canon Law of 1918. That red herring is totally unfounded. Bouscaren and Ellis clearly explain the principles involved.[96]

Section § 6 of the Bull *Cum ex apostolatus officio* of Pope Paul IV (February 15th 1559) follows:

95 PHILOMENA, ST., LEGEND OF, the article by E. Day on p. 292 in Vol. 11 of the NEW Catholic Encyclopedia.

96 *Canon Law, A Text and Commentary*, Bruce, 1953, pp. 35-36, the paragraphs Cessation of the Law through Doubtful Revocation inclusive. On pp. 4-5 of his 1999 paper "SEDEVACANTISM" William Morgan accepts the "abrogation" theory with a qualification, while most other traditionalist writers reject it; e.g., in par. 20 of his article "VATICAN II, THE POPE AND THE MASS" (published in 2000), Father Donald J. Sanborn cites *Cum ex apostolatus officio* to support his case.

§ 6. Adiicientes quod si ullo umquam tempore apparuerit aliquem Episcopum, etiam pro Archiepiscopo, seu Patriarcha, vel Primate se gerentem, aut prædictæ Romanæ Ecclesiæ Cardinalem, etiam ut præfertur, Legatum, seu etiam Romanum Pontificem ante eius promotionem, vel in Cardinalem, seu Romanum Pontificem assumptionem a fide Catholica deviasse, aut in aliquam hæresim incidisse, promotio, seu assumptio de eo etiam in concordia, et de unanimi omnium Cardinalium assensu facta, nulla, irrita, et inanis existat, nec per susceptionem muneris, consecrationis, aut subsecutam regiminis, et administrationis possessionem, seu quasi, vel ipsius Romani Pontificis inthronizationem, aut adorationem, seu ei præstitam ab omnibus obedientiam et cuiusvis temporis in præmissis cursum, convaluisse dici, aut convalescere possit, nec pro legitima in aliqua sui parte habeatur, nullamque talibus in Episcopos, seu Archiepiscopos, vel Patriarchas aut Primates promotis, seu in Cardinales, vel Romanum Pontificem assumptis, in spiritualibus, vel temporalibus administrandi facultatem tribuisse, aut tribuere censeatur, sed omnia, et singula per eos quomodolibet dicta, facta, gesta, et administrata, ac inde secuta quæcumque viribus careant, et nullam prorsus firmitatem, nec ius alicui tribuant, sintque ipsi sic promoti, et assumpti, eo ipso absque aliqua desuper facienda declaratione, omni dignitate, loco, honore, titulo, auctoritate, officio, et potestate privati ...

* * *

§ 6. Furthermore, if ever at any time it should come to light that any Bishop has deviated from the Catholic faith or fallen into any heresy -- even if he be functioning as an Archbishop, or a Patriarch, or a Primate, or a Cardinal of the aforementioned [in preceding sections] Roman Church, even one advanced to the dignity of Legate -- or even a Roman Pontiff before his election, for example as Cardinal -- or a Roman Pontiff while reigning -- then every such person incurs the following condemnations:

♦ His advancement to the office or his assuming it would be null, invalid and worthless, even if it went unchallenged and resulted from the unanimous assent of all the Cardinals.

♦ Neither by virtue of his assuming office, nor by his consecration, nor by his subsequent possession of government and the administration thereof -- nor by the enthronement of a [pseudo] Roman Pontiff himself, or the homage paid to him, or the obedience shown to him by all, regardless of the amount of time elapsed -- not by virtue of any of the foregoing can the promotion or elevation to office of the person thus censured be said to have been valid, nor is it possible for it to acquire validity. Nor can it be held to be legitimate in any of its aspects.

♦ No ministerial power in spiritual or temporal matters would have been conferred upon such persons advanced as Bishops, or Archbishops, or Patriarchs, or Primates, or elevated as Cardinals or as a Roman Pontiff, nor can it be deemed to have been conferred. But all things said, done, carried out and administered by them in any manner whatsoever, and anything whatever resulting therefrom would be devoid of force; and by no means can they confer power or right upon anyone.

♦ And as regards any of those who have been thus advanced and elevated [by such persons lacking valid authority]: by that fact itself without the necessity of any declaration by valid authority being made, are stripped of every dignity, position, honor, title, authority, official duty and power...

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APPENDIX II

The following are excerpts from Sister Marie Helene Mohr's ***Saint Philomena, Powerful With God.***

While Archbishop of Westminster, Dr. Manning, later Henry Cardinal Manning, spoke of the bond of devotion the celebrated Curé of Ars had with his "dear little Saint":

"Mysterious and wonderful is the sympathy which thrills through the communion of saints, unbroken by distance, undimmed by time, unchilled by death! The youthful saint went forth from her mother's arms to die for Christ; the lictor's ax cropped the budding lily, and pious hands gathered it up

and laid it in the tomb; and so fifteen centuries went by, and none on earth thought upon the virgin martyr who was following the Lamb whithersoever He went, till the time came when the Lord would have her glory to appear; and then He chose a champion for her in the lonely toil worn priest to whom he had given a heart as childlike, and a love as heroic as her own; he gave her to be the helpmate of his labors, and bade her stand by him to shelter his humility behind the brightness of her glory lest he should be affrighted at the knowledge of his own power with God." (From pages 62-63.)

* * *

But she [St. Philomena] has distinguished friends outside the faith. When Longfellow, a popular American poet, reached the climax of the tribute he wished to pay Florence Nightingale, he called the poem ***Santa Filomena***. ...

Since the word ***Filomena*** or ***Filomela*** in Italian refers to a songbird, Longfellow played on the surname of Florence Nightingale, comparing the Italian-born English army nurse to Philomena the Saint. (From pages 93-94.)

The final stanza of Henry Wadsworth Longfellow's ***Santa Filomena*** reads:

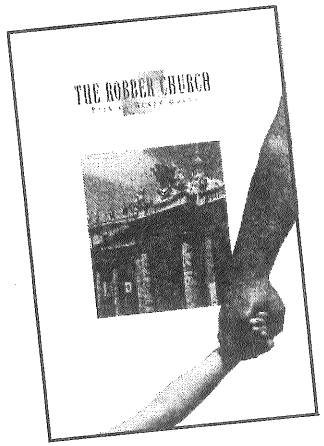
Nor even shall be wanting here
The Palm, the Lily, and the Spear,
The Symbols That of Yore
Saint Philomena Bore.

THE END

Patrick Henry Omlor
Perth, Western Australia
July 27, 2001
Feast of St. Pantaleon

THE COLLECTED WRITINGS OF

PATRICK HENRY OMLOR



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